

While not minimizing the socio-political issues involved here, particularly in the Philippines, to define evangelism in terms of socio-political issues makes it possible to justify almost any form of work, so long as it produces change in the socioeconomic order.

Another critical comment concerns Giordano's assessment that the Catholic Church was "the only institution in Philippine society able to stand up to the abuses of martial law government."

While it is true that, numerically, more instances of Catholic resistance to martial law can be cited, it is also true that many Protestant churches and individuals were involved in resistance to martial law and in the People's Power revolution. The Dilliman Bible Church, for example, was represented by its pastoral staff and its lay people at the

barricades. Others saw their responsibility to hold prayer vigils and later spoke out in other forums for peace and justice issues. To say that the Roman Catholic Church was the only institution to stand against the abuses of martial law is simply not true. The fact is that the revolution of 1985 was, in many respects, one of the most ecumenical events of recent history in the Philippines.

CONCLUSION

Taken on the whole, *Awakening to Mission* is a valuable book to be read by both Protestants and Catholics, particularly for research purposes. Much can be learned here about the Catholic Church in the Philippines.

[Missiology and South Asian Studies]

Book Review

Shaping Character: Moral Education in the Christian College,

by Arthur Holmes (Grand Rapids, Michigan: Eerdmans, 1990).

Reviewed by Siegfried A. Buss

One of my happy memories of Thanksgiving, 1954, my first year of teaching and graduate study at Wheaton College, was dinner with the Holmeses. I was impressed by the high academic level of discussion and quickly realized that I was in the company

of a genius.

Dr. Holmes, like no other Christian thinker, has influenced the formulating of a sound Christian world view and helped chart the course for Christian education, arguing that "ethics is everybody's business."

This emphasis comes at a time when the transmission of values which served to integrate the Christian college curriculum has been relegated to the religion or philosophy department.

Why does Holmes place such stress on ethics across the curriculum? He suggests at least four reasons. First, it is an essential part of higher education to cultivate the qualities of a liberally educated person. Holmes insists that education helps shape people, cultivating abilities and qualities that last throughout life. Holmes wants college graduates to think for themselves, to communicate with empathy, precision and grace, to make responsible decisions and to become the kind of persons God intended them to be. Secondly, ethics should be a distinctive emphasis in Christian higher education. In other words, Christian colleges don't just add biblical studies to a broader range of subjects but strive for a holistic integration of faith and learning. All the disciplines need to be penetrated as to reflect a Christian worldview.

In the third place, Holmes insists that values are intrinsic to the very subject matter taught in Christian colleges. What is the spectrum of values? Holmes lists moral values like honesty, political values like equal justice for all, intellectual values like truth and understanding, aesthetic values like beauty and social values like friendship. Holmes refers here to intrinsic values. Thus one value intrinsic to intellectual activity

is understanding, one intrinsic to art is beauty, one intrinsic to social relationships is friendship, etc. Here again, ethics is everybody's business.

Fourth, values are inherent not only in what is taught but also in how it is taught. Holmes states, "What I am, what I choose to do, and how I do it are powerful influences on impressionable students, far more effective in many cases than ethical arguments or theoretical lectures on moral matters." In other words, ethics is everybody's business because it implies a "range of objectives" within which every teacher and student in every department has a place. This, of course, also includes administration and staff.

What, then, are the objectives that moral education in a Christian context should include? Holmes lists eleven:

1. consciousness-raising
2. consciousness sensitizing
3. values analysis
4. values clarification
5. values criticism
6. moral imagination
7. ethical analysis
8. moral decision making
9. responsible agents
10. virtue development
11. moral identity

The impetus for writing this book came from the 1986 "Ethics Across the Curriculum" project in which thirteen member colleges of the Christian College Consortium participated. This group was chaired

by Dr. Holmes and we are indebted to him for making this information available to the public. Holmes, therefore, in writing, has the nonspecialist in mind. We have here a survey, an introduction to a rather complex subject. The book is limited in scope but invites the reader to pursue the matter further. It concludes with a very detailed bibliography.

For those who some years ago during college days took an ethics course, this book is most helpful in updating and clarifying the issue in the light of the contemporary scene. Missionaries will find chapter two in which Holmes assesses today's climate, especially helpful.

[German Literature]

〔書評〕

Creation and Scientific Explanation,

by W. P. Carvin (Edinburgh: Scottish Academic Press, 1988).

柴田敏彦

本書は、T. F. トランスの編集による *Theology and Science at the Frontiers of Knowledge* と題するシリーズの一冊である。このシリーズの目的は、信仰と理性あるいは神学と科学との間にあると考えられている隔たりを解消するような新たな総合をもたらす学際的かつ創造的な解釈を提供することにあると謳われている。特に、神学と自然科学との相互交流・修正を通して、最終的には、ユダヤ・キリスト教的思想が古代世界のそれを一大変革して行ったように、現代の思想・文化の基礎構造からの再構成を意図したものである。

このような試みを必要かつ可能性ありと見た背景の一つには、編者自身が強調している、「近代神学をひどく悩ましてきた神と

宇宙との理神論的分離と、創造者の側からのいかなる相互作用に対しても宇宙を閉ざす機械論的な宇宙概念」とが今や、動的な開かれた構造の宇宙との概念にとって代わられつつあるとの事情が挙げられている。

『創造と科学的な説明』と題する本書では、キリスト教の「無からの創造」の教理と科学的宇宙論との関係を分析することによって、今日における科学と信仰との関係の在り方への示唆を導き出すを試みている。著者は、この両者の関係を、神存在の宇宙論的証明と噛み合わせる形で論を進めている。本書の構成は、第1章の「創造と宇宙論」に始まり逐次、第2章 アリストテレスの世界、第3章 トマス・アクィナス：世界から神へ、第4章 トマス・